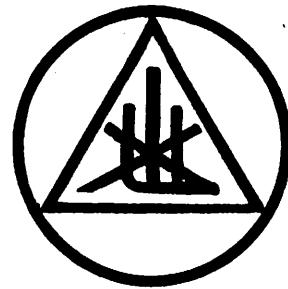


# the Beacon



January 1966

## The Beacon

*A magazine of esoteric philosophy, presenting the principles of the Ageless Wisdom as a contemporary way of life.*

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## THE HERESY OF SEPARATENESS

**I**F there is one lesson above all others that the events of this century should teach mankind, it is the truth in the statement that *separateness* is the basic evil. In our epoch the sin of separateness has crystallised into the defensive postures with which each nation protects its own self interests, which erupt into offensive action if challenged, regardless of the consequences to helpless masses of human beings.

On the other side of the coin, we discover the enormous amount of international co-operation already active in various fields and of varying scope, revealed by United Nations International Co-operation Year in 1965. And it is sometimes difficult to reconcile the paradox presented by a nation which will and does co-operate with others, for example, to fight disease on a world scale while practising political intolerance and selfish economic pressures, perpetuating the conditions of acute poverty, neglect and starvation which breed disease. While we give with one hand, we take away with the other; and all the while the rich grow richer and the poor poorer, extremes of inequality increase, and the resulting tensions mount dangerously.

Inevitably man asks himself, how will it all end. Which will win: the work of international co-operation in which men may learn together to live in human dignity, with respect for others, and with a sharing of all resources for the common good; or the selfish separatenesses which run counter to the will of God and against the principles of the Plan for men?

One tends to think there is so much opposition to the basic evil of separateness already evident in so many areas of human life, it is so completely out of line with the trends and tendencies of the spiritual tide underlying all human action, that it cannot continue. But separateness has become an entrenched force, crystallised, material, and strongly resistant to whatever threatens its survival and interests. When 'an irresistible force meets an immovable object', however, something eventually must give way. And there is a spiritual pressure point, active in human affairs with vast energy and power behind it,

which requires co-operation within humanity itself.

Pioneering world servers, acting as the spearhead for precipitating spiritual law and principle, are concerned with three main requirements in human consciousness: a synthesis of will, purpose, and effort for the good of all humanity; a unity of heart, producing understanding relationship between peoples; a universality of thought, in which the Plan for all mankind may be visioned and creatively implemented.

Synthesis in human consciousness involves the governments of nations in educational leadership, in legislation, and in some national self-sacrifice for the common good. Unity requires, among other factors, vanguard leadership by all religious institutions so that the generally accepted concept of the 'One God' may extend to its logical conclusion in the 'one humanity'. Universality of thought is required everywhere, but nowhere more urgently than in our educational systems at all levels. Education for world citizenship, imaginatively developed and practised, will guarantee 'death by attrition' to separateness between peoples, as the present generations become the responsible citizens of the future.

With these realisations, it was particularly significant that Pope Paul VI, head of one of the largest world religious organisations notoriously isolated and separate even from its Christian brothers, should appear in the General Assembly of the United Nations where the governments of 118 member nations are represented, to give a message of peace, love and unity to all mankind.

Does this mark a turning point in the subjective conflict between 'good and evil', between synthesis, unity and universality on the one hand and selfish separative attitudes and actions on the other? It might and it could. Only humanity as a whole can determine the answer to this question. And those servers aware of the spiritual implications in the possibilities can provide a strong lead through their own total commitment in mind, heart and will to the practice of universality, unity and synthesis in every word, thought and deed.

# Establishing Right Human Relations

by Djwhal Khul

*Before the Christ can reappear men will have to realise the need for right human relations; to convert hate into love, separateness into inclusiveness. They will have to practise relinquishment, renunciation, and submission to existent facts and to acquiesce in divine law.*

THE phrase 'right human relations' is one that is today being much discussed; it is being increasingly realised that it is a major human need, and the only hope of a peaceful and secure future. Wrong human relations have reached such a stage of difficulty that every phase of human life is in a state of chaotic turmoil; every aspect of daily living is involved, family life, communal living, business relations, religious and political contacts, governmental action and the habitual life of all peoples, including the entire field of international relations. Everywhere there is hate, competition, maladjustment, strife between parties, the vilest kind of muck-raking and scandal making, deep distrust between men and nations, between capital and labour and among the many sects, churches and religions. The difference between a sect and a church is, after all, only one of degree and historical inception; it is one of interpretation, of fanatical adherence to some pet truth and always exclusiveness, which is contrary to Christian teaching. Nowhere is there peace today or understanding; only a small minority in relation to the Earth's population are struggling for those conditions which will lead to peaceful and happy relationships.

The strength of this fighting minority, struggling for peace and right relations, consists in the fact that the work they are attempting to do is in line with divine intention and purpose. Into this chaos of conflicting, competitive and fighting interests Christ plans to reappear. I would ask you to contemplate the very real horror of what he has to face, and the necessity for some measure of order to be brought about in the world, for certain basic principles to be enunciated and partially, at least, accepted, before he

can usefully work amongst men. If he were to come immediately, his voice would not be heard, for the noise of men's quarrelling is too great; if he sought to attract human attention, even through the prophesied sound of the trumpet (*Matt. XXIV: 31*), he would be classed simply as one who advertised himself; if he preached and taught, he would attract primarily those who think naturally in unison with his message, or the gullible and the credulous would flock to him, as they do to all new teachers no matter what they teach. The bulk of human beings are still too hungry, too devastated psychically, too bewildered and distressed, and too unsure of their future, their freedom and their security to be in any condition to listen to him.

He will not come, we may be sure, as a conquering hero, as the interpretations of the theological teachers have led man to believe, for that would certainly fail to identify him and he would be simply classed as another military figure; of them we have had a plethora; he will not come as the Messiah of the Jews to save the so-called Holy Land and the city of Jerusalem for the Jews, because he belongs to the whole world and no Jews nor any other people have special rights or unique privileges or may claim him as their own; he will not come to convert the 'heathen' world for, in the eyes of the Christ and of his true disciples, no such world exists and the so-called heathen have demonstrated historically less of the evil of vicious conflict than has the militant Christian world. The history of the Christian nations and of the Christian church has been one of an aggressive militancy, the last thing desired by the Christ when he sought to establish the church on earth.

When he came before he said, and the words have been sadly misread : 'I come not to bring peace but a sword' (*Matt. X: 34*). This will be true especially during the early days of his advent. The sword which he wields is the sword of the Spirit; it is that sword which produces cleavage between a true spirituality and an habitual materialism. The major effect of his appearance will surely be to demonstrate in every land the effects of a spirit of inclusiveness, an inclusiveness which will be channelled or expressed through him. All who seek right human relations will be gathered automatically to him, whether they are in one of the great world religions or not; all who see no true or basic difference between religion and religion or between man and man or nation and nation will rally around him; those who embody the spirit of exclusiveness and separateness will stand automatically and equally revealed and all men will know them for what they are. The cleaving sword of the spirit will, without wounding, bring revelation and indicate the first needed step towards human regeneration.

### The Focal Point

Standing as the focal point of the inner Triangle of the Buddha, of the Spirit of Peace and of the Avatar of Synthesis, the consequent outpouring potency of the Christ will be so great that the distinction between love and hate, between aggression and freedom, and between greed and sharing will be made lucidly clear to the eyes and minds of all men and, therefore, the distinction between good and evil will be made equally clear. The invocative prayer: 'From the point of love within the heart of God, let love stream forth into the hearts of men' will meet with fulfilment. Christ will let loose into the world of men the potency and the distinctive energy of intuitive love. The results of the distribution of this energy of love will be twofold:

1. Countless men and women in every land will form themselves into groups for the promotion of goodwill and for the production of right human relations. So great will be their numbers that from being a small and relatively unimportant minority, they will be the largest and the most influential force in the world. Through them, the new group of world servers will be able to work successfully.

2. This active energy of loving understanding will mobilise a tremendous reaction against the potency of hate. To hate, to be separate, and to be exclusive will come to be regarded as the only sin, for it will be recognised that all the sins, as listed and now regarded as wrong, only stem from hate or from its product, the anti-social consciousness. Hate and its dependent consequences are the true sin against the Holy Ghost, about which commentators have so long debated, overlooking in their silliness the simplicity and the appropriateness of the true definition.

The power of the hierarchical spiritual impact, focused through Christ and his working disciples, will be so great that the usefulness, the practicality and the naturalness of right human relations will become so evident that world affairs will rapidly be adjusted and the new era of goodwill and of peace on earth will be inaugurated. The new culture and the new civilisation will then be possible.

This is the picture of no optimistic, mystical and impossible event. It is not based upon wishful thinking or upon a blind hope. Already today, the disciples of the Christ are preaching the doctrine of right human relations; men and women of goodwill are endeavouring to show that only through goodwill can true peace be brought about in the arena of international life. In the presentation of true 'livingness' which the Christ will demonstrate to the world of thinking men, there is necessarily no room for exclusiveness or for separateness, because that 'life more abundantly' which he seeks to channel to us is a free and flowing current, sweeping away obstructions and barriers, and establishing an unimpeded circulation of truth and life itself, the essential quality of both being love.

All the world religions have posited the fact that God is love essentially and that God is life essentially as well as intelligence. That life carries within itself the essential quality of the will of God, as well as the love of God. Both are equally important because that will is qualified by love. Hitherto, men have known nothing of the factual nature of the quality of livingness, energised by love and will, except through a vague theoretical conception. The reappearance of Christ will establish the fact of this divine livingness; the work which he will accomplish with the aid of his disciples will demonstrate the love and

the divine purpose which lie behind all phenomenal experience.

The establishing of right human relations is an aspect of the divine will for humanity and the next facet of the divine expression to manifest itself in human affairs, individual, communal, national, and international. Nothing has ever finally impeded this divine expression, except the time factor, and that time factor is determined by humanity and is an expression of divine freewill. The intended divine expression can move rapidly or slowly into manifestation, according as man decides; hitherto, man has decided upon a slow, a very slow, manifestation. It is here that the freedom of the human will shows itself. Because divinity is immanent or present in all forms and, therefore, in all human beings, that will must eventually be fulfilled; because of the tremendously material intention, esoterically speaking, of all forms at present, that will has hitherto been retarded in its expression; it has not been the will of man to establish right human relations. Hence the discipline of war, the torture of the forms, and the misery in human living today.

### A General Transformation

These factors are bringing about a great and general transformation; the indications of these are easily to be seen by spiritually minded people. Such people are constantly saying as Christ did in the Garden of Gethsemane: 'Let the will of God be done'. (*Matt. XXVI: 39.*) They say it ignorantly and often hopelessly; nevertheless, it indicates a general process of spiritual re-orientation, of submission and of acquiescence. Christ demonstrated this submission when he said: 'I came not to do my own will but the will of him who sent me'. (*John VI: 38.*) He proved his acquiescence when he cried: 'Father, not my will but thine be done'. Submission has in it the elements of conquest by circumstances and of a recognition which may not understand but which submits to that which is imposed. Acquiescence has in it the element of an understanding intelligence, and this marks a great step forward. Both admit the

fact of a divine over-shadowing will in the life of mankind today; both are preparatory to a recognition of Christ's work in bringing about right human relations. At present, the submission of mankind to the divine will is a negative submission; the true submission is a positive attitude of spiritual expectancy, leading eventually to a positive acquiescence.

A spiritual expectancy is also to be seen; it is part of the work of the new group of world servers to intensify this. They have also to foster spiritual submission and intelligent acquiescence in the masses, who normally divide themselves into the two classes, expressing these two attitudes; these factors of submission, acquiescence and expectancy are latent in every man. It is these three divine potentialities which will enable men to respond to the message of the Christ and, therefore, the selfless sacrifice, the understanding compromise and the comprehension of the many and diverse points of view necessary to the establishing of right human relations will be far easier to bring about.

We would all find it helpful to reflect upon what are the factors recognised in submission and acquiescence. In establishing right human relations, relinquishment, renunciation, submission to existent facts, and obedient acquiescence to divine law are all involved. These are the things which Christ earlier demonstrated on Earth, and they are the things which he will help humanity to accept with enthusiasm and understanding. This will produce happiness. Happiness is a difficult lesson to learn; it is for mankind a totally new experience and Christ will have to teach men how to handle happiness correctly, to overcome the ancient habits of misery, and thus to know the meaning of true joy. Christ, however, is not coming simply to teach men the need for right human relations; he is coming to teach them how to establish it successfully themselves.

from THE REAPPEARANCE OF THE CHRIST.  
pp. 108/115

# Psychic Pressures and Growing Pains

by A. J. Rydholm

*Under the rough-edged exterior of mankind's strife-torn behaviour, and of the threatening events all over the world, the subjective core of consciousness is moving steadily toward integration of the three-fold personality with the soul.*

THE alchemy which makes man a man is two-fold. That part which furnishes the body vehicle in which spirit came to be housed, circled through round after round on the planes of the animal kingdom. This covered many ages as we measure time. It extracted from that experience the evolutionary lessons to be learned on those planes of planetary existence, adapting them and perfecting itself as a base to build on when initiated into the next higher kingdom. So it appears that it is not strictly correct to say that man was at one time an animal. A part of him was, that is, his physical body and his astral nature which is the instinctual element in him, plus an embryonic mentality.

The transformation which brought man into being on the planet, was the fusion of something which descended from the spiritual realm with that which ascended, suitably fashioned, out of the material realm. That which descended, is variously termed monads, sons of God, angels, spirits. These sons of God who are the real men, 'fell' into incarnation, as the scriptural saying goes, for the purpose of evolving consciousness in all its aspects. They had hovered in the magnetic aura of the planet waiting for the bodies Mother Earth was preparing, to reach a state of evolution deemed ready and suitable for their appropriation. These, we may assume, constitute the majority of the human entities attached to this planet for evolution.

The sons of God were pure and innocent. They knew neither evil nor good. Therefore, they knew not the meaning of virtue. But their descent must be viewed as purposeful rather than sinful. They had to become totally self-conscious, experiencing and en-

during all that condition implies, thereby gradually losing awareness of their spiritual-divine origin. Their sense of belonging, of being part of a larger, universal body of existence slowly went to sleep within them as they immersed themselves deeper and deeper in their bodily prison, travelling the long way of the involutionary arc. They gradually lost contact with their source, developed a pair of eyes and four other senses, as a matter of necessity, with which to contact their physical environment instead; allowing their third so-called spiritual eye to atrophy which is represented in the physical body by the now latent, yet not obsolete, pineal gland.

So the angelic sons of God plunged into a state of existence and a way of life which slowly became completely self-conscious, separative, self-focused. They ate avidly of the fruit of the tree of knowledge, earthly knowledge, that is, served up by Lucifer, or Mother Earth, or the devil. Choose your own term. But in this connection we must view the much maligned devil as the tool of divinity providing man with the opportunity for acquiring conscious knowledge through experience, rather than as the evil genius who broke with the Almighty at the time of the, no doubt, much misunderstood war in heaven. The legendary war in heaven may be better considered as a glamourised dramatisation concerning the polarisation of creation when, in a sense, what we call matter was separated from spirit, establishing thereby the necessary tension between the positive aspect, spirit-father, and the negative aspect in nature, matter-mother, to bring about the birth of the son, Christos-consciousness. This appears also to be one of the meanings of the virgin birth or the immaculate conception.

in cosmic aspect, as found in allegorical form in the holy writ of widely separated peoples, indicating that the concept has a common, universal origin in antiquity.

### **Earthly Experience**

Devil, the tempter and challenger, has since then been at work with a kind of vengeance to further man's evolution, urging him, by the sweat of his brow and considerable hardship, to pass through every conceivable kind, type and degree of earthly experience. By trial and error, by his own mistakes and missteps, this animal-man, this man-child gradually finds the road to maturity of consciousness. He learns to discipline and control the wild emotional fires and impulses which he inherited from his animal ancestry. He cultivates the gentler human emotions and consciously chooses the ways of virtuous, constructive and spiritual living instead. He will ultimately be a god-man. As such, this prodigal son of God will have returned to his true home in the bosom of divinity, enriched by a fully rounded-out, divinely luminous consciousness, ready and capable to continue working in realms we cannot yet fathom in what may be termed this our pre-nirvanic cycle of evolution.

Total self-consciousness is the first stage of the long road back to man's divine source. Humanity is still largely in this first stage of the evolution of consciousness. This is made obvious by the prevalent self-centredness and selfishness which are the natural concomitants attending the development and assertion of self-consciousness.

What distinguishes man from the animal is his independent mind and his individualised soul which are the gifts of the monads, their contribution to composite man. They were the projections from the monadic plane of life at the time of the great fusion, or infusion. However, these gifts or projections were embryonic and potential, needing to be unfolded. This unfolding process is what is termed the evolution of consciousness. At the same time, this downpouring of spirit imposed on man personal responsibility for his conduct from then on. This brought into operation the educative machinery of karma and reincarnation, as these procedures affect mankind. By their

grace the souls of men are periodically provided with revitalised bodies and better equipment, adjusted by law to individual merit, in order to replace old ones which keep running down from friction, misuse and fatigue in their physical, emotional and mental parts.

The still prevalent refusal to accept complete personal responsibility continues to cause men much trouble. The demand for their just rights, so frequently voiced today, exceeds their acceptance of responsibility in many cases. However, mankind is on the threshold of entering the second phase of the evolution of consciousness, that of a more universal and impersonal outlook which stimulates the sense of the brotherhood of all that lives on the planet.

The recognition of the brotherhood of man will almost imperceptibly blend with the recognition and complete acceptance of the Fatherhood of God. These are the two basic facts or foundation stones upon which creation rests and builds, as far as we can envision the plan of creation from our earthly vantage point. These are the facts which must not only be accepted in principle, as many today do, but must lead to a living spiritually illuminated experience, and to a practised way of life which reflects this illumination, and which is guided by it in daily performance.

Viewing humanity as a total cohesive organism on the inner planes, with each human being an externalised and partly materialised atom or unit in this organism, we would realise, by applying the law of analogy, that what happens in the individual, is also happening on a larger corresponding scale in humanity as a whole. In other words, the weak spots in the individual's armour have their correspondences in humanity's armour. Thus, weak individuals in the total structure are the spots through which the pressures externalise the festering subconscious deposits, brought over or initiated in this life. These have to be cleared out and dissipated, or transmuted.

### **Evolution of Mankind**

Transmutation of weakness into strength of character, of ignorance into wisdom, of

evil into good, is nature's eternal aim in the process of furthering the evolution of mankind. The evil as well as the good released by man into mundane manifestation are force currents or energies. They are the tools with which nature works, never for a moment relaxing her effort to bend both toward the archetypal imperative radiating from the heart centre of the Logos. The great Heart's magnetic pull extends to every corner of the solar system, flooding and permeating every form with a stimulating glow, a glow which is loving and wise, seeking to find anchorage in every human heart, aiming ceaselessly to add every perfected heart unit to his own great collective heart potential. Obviously, without man's understanding and willing co-operation it takes a great deal of stimulating and pressuring to bring man around to a state of awareness of what is expected of him and what is, therefore, good for him. Meanwhile the law of cause and effect takes its toll in the form of adversity, illness and delinquency, to teach him. Torn between the pull of the spirit and the pull of his desire nature he stands confused and bewildered, still yielding all too readily to the lower pull. This is the condition mankind is in today, moving, however, toward an inner awakening of the spiritual realities.

The important thing is not to allow the visible symptoms to overwhelm us, but to regard them as warning signals pointing to the need for evaluating, attacking and cleaning up the causes lying deeply buried in mankind's subconscious.

Mankind is being subjected to a globe-wide programme of catharsis, an emotional purging *en masse* which has its physical repercussions in many individual cases and in certain geographical areas more than in others, although these others may not escape the effects at another time, according to need. We even see evidences in religious and church circles.

This engineering project of the divine Architect is launched from subjective realms where the primary causes originate, brought down to the mundane level through the instrumentality of his deputies, our elder Brothers of the fifth planetary Hierarchy. Therefore it is not visible, provable or cognisable by non-occult means. Yet men

respond unknowingly nevertheless. As larger areas of awareness open up in their over-all consciousness they will gradually become more enlightened outwardly as to what is going on behind the scenes in life.

So, it would appear to be a mistake to judge only by externals. Under the rough-edged exterior of mankind's strife-torn behaviour, and of the threatening events all over the world, the subjective core of consciousness is moving steadily toward integration of the three-fold personality with the soul.

Viewed in broad enough perspective, and against the background of man's present position in evolution, the archetypal plan for humanity is working out quite normally, even though painfully in many areas. Since it is normal it should be cause for satisfaction. It should prove to us that we are not being neglected by divinity, even while we have chosen to rather neglect it at this time of our swollen pride and assumption of self-sufficiency on the level of our admittedly considerable scientific and materialistic accomplishments. Yet, even our pride is normal considering man's essential adolescence, but it will be transitory as everything else is transitory. As we allow ourselves to discover the spiritual values and realities lying just over the horizon of our present mundane consciousness, our perspective widens and stimulates the quality of constructive humility which has always distinguished the truly great men, those men who leave a lasting impression on the consciousness of mankind.

#### Individualised Senses

Man's five senses are individualised in each person. Therefore, whatever is perceived over one or the other of these five channels of perception becomes coloured by the individual's ray type, by his character, by his personal desires and thoughts, and by his general acuteness of perception. This produces great variety of reaction, response and behaviour, tending to a natural feeling of individuality, to the point of separateness.

Two additional senses which are latent in man, are not individualised. We have these in common with the Logos. This means that what we shall eventually come to perceive

along these channels, will be universal in character. Perception will reach into and be part of the over-all structure of the larger planetary and solar consciousness. When these senses open up for us, as a consequence of a steady improvement in our motivational structure and internal conditioning, they will unmistakably reveal our one-ness with all life, and the fact that all forms of life are suspended from this super-structure of macrocosmic consciousness. We shall then not merely know about this basic fact of life, we shall experience it.

This may be compared, on a lower plane of planetary life, with the group consciousness in the animal world where the sensations of individual animals are registered in the group soul while, at the same time, their entire existence is directed from it. This direction we see and describe as instinctual behaviour. Inasmuch as the animal has no independent mind, such as men have, it responds to the laws administered by its group soul. Consequently, the behaviour patterns of its members are alike in all basic respects.

Scientists are examining the chromosomes and genes to explain this puzzling instinctual performance. No doubt, the genes play their part in carrying the hereditary traits from parent to offspring on the physical level. Yet the parent is itself a member of the same group soul, and the latter is the true parent of both.

We are delving into the secondary causes of all manifestations, and move from one puzzlement to another. Not until we are willing to break through and accept the subjective over-structure of all existing forms of life will we find the true answers to much that is still puzzling to even the most scholarly minds.

On their respective planes of existence neither animals nor human beings have a direct awareness that they partake, at least potentially, of greater overshadowing states of consciousness and, as in the case of men, of the logoic consciousness through the faintly pulsating higher senses.

So, inasmuch as it is our destiny to grow by the expansion of consciousness which will gradually unfold our higher universal senses,

our present perceptive and discriminatory faculties are being sharpened and extended by pressure-full experience to meet them. The vibratory spectrum of cognition is widening. The perceptions are the spokes in the wheel of consciousness, connecting periphery with the centre. When the total area embraced, is illumined, spirit will have won the battle for control over matter, the latter in man being represented by the three-fold personality functioning in the three lower worlds.

This process entails what may again be called the growing pains, the results of pressure wrongly utilised, made acute wherever personality offers resistance instead of understanding. In humanity's present hunger for worldly comfort and security above all else, discomforts and pain are seen as adversities, rather cruelly inflicted by nature, circumstance and by one's assumed enemies, applied quite haphazardly and unjustly, and often considered beyond control. This debilitating type of philosophy presupposes that we are living in a rather hopeless universe of accidents and pointless incidents.

#### A Challenging Curve

Actually, mankind is being thrown a challenging curve, divinely and wisely purposed, charged with benevolence, its intensity adjudged no more, yet at the same time no less, than mankind can take at this point in its evolution, said to be somewhat past the important half-way point of the human cycle.

From the resulting conflict-ridden welter of confusion, and the inevitable toppling of old values everywhere, are being distilled the values of a new order of life on the planet. From the ashes of spent conflict, and the ensuing fatigue, will rise, phoenix-like, greater discernment and, finally, harmony. We can see here, before our eyes, the fourth ray in action around the globe, humanity's soul ray. Its positive expression, harmony, approaches as man moves wisely and constructively to meet it, shaking off its negative expression, conflict.

The unmistakable yearning of the masses for peace and harmony constitutes a powerful invocative force to which the Hierarchy is responding strongly by sending its comple-

cont'd on p. 204

# The Law of Attraction

*'God speaks  
and the forms are made.'*

by M. E. Haselhurst

**O**WING to man's present limited capacity to respond to spiritual impression, some of the teachings of esoteric philosophy must, at least temporarily, be taken as axiomatic. Accepting, then, the statements that 'one of the main things which underlies logoic purpose is the working out of ways which will result in true group unity', and that 'the Plan for which the Masters are steadily working is the production of a subjective synthesis in humanity', it becomes apparent that the task to which disciples, as helpers of the Great Ones, are committed, is that of producing unity. They have to learn how to grow the flower of true oneness from the spreading roots of difference and multiplicity; they have to make wholeness so dominant that it enfolds separation. Or perhaps it could be more accurately stated as the task of dissolving differences to reveal the always existent unity or oneness which gives to each particle a fragment of itself. This objective has to be achieved in the life of humanity, in the lesser groups within which men act, and in the life of each individual.

How was this to be done? How do men perform all their modern miracles, making space their servant, flashing messages around the globe in less time than one can communicate with a neighbour, using television screens to bring world events alive in everybody's living room? They work these wonders through use of the mind, training it to understand principles and apply laws. Those who seek to become real workers in white magic, who aspire to become of real use to the Masters in their work for humanity, must emulate this procedure. They must learn to direct the mind steadily and persistently to the world of spiritual reality; to make it sensitive to impressions received at that exalted level; to transmit these impressions accurately and with purity; and to make correct interpretations at the level of human need.

One of the laws most obviously demanding penetrative study is that of Attraction. This law determines the present and is concerned with the consciousness or soul aspect. It is therefore of immediate importance to all who strive to stimulate man's awareness of spiritual potential, to foster group relationship, and to promote goodwill.

We know that the human race is progressing into an era wherein men will function as minds. It is clear that this will mean using aspects of mind at present largely unrecognised. In the past, the mind has been regarded as almost entirely separative in its activity. Now it becomes necessary to realise that under the influence of the Law of Attraction, mind also attracts and co-ordinates, its potency when so used being inconceivable. Instead of harnessing the mind to separative, individual desires, picturing benefits and progress in terms of what the separated units of the human family like and want, it is now necessary to reverse the process, and to use the mind as a searchlight looking into spiritual realities, making it the servant of the soul.

As men increasingly control and override the emotional nature, as they needs must do under the compelling influence of the mental emphasis now observably assuming dominance in human life, it becomes increasingly possible to conceive a world in which intellect will be as potent and compelling as is the emotional nature at this time. Under the influence of the Law of Attraction, intelligence will be fused with love to produce a driving energy more powerful than desire; it will operate from the mental plane, and be linked to the soul, not to the emotional nature. Since the Masters do not operate from emotional levels, but carry on their work from the plane of mind, the importance of this change in motivating energy will be incalculable. It is an unfoldment which must be taken into consideration

in planning future group activities. It also throws a great deal of light on the type of training which disciples should adopt now in order to fit themselves for the tasks which will face future teachers and leaders of the race, and for the demands which will be made on esoteric students as the new motivation supersedes the familiar emotional stimuli.

### No New Thing

The influence of the Law of Attraction is no new thing. It has ever been operative in creating and maintaining the cosmos in which man finds himself, in the building of the bodies in which he lives, and in the production of the environing conditions within which, in successive incarnations, he is constrained to operate. What is new is the effort now being made to understand this law as it operates in areas not immediately obvious, and to trace with comprehension its past effects, its present influence and its future potential. Men are beginning to ponder the possibility of using this law with intelligence to hasten the spiritual unfoldment of humanity, and the production of group forms capable of expressing the subjective synthesis towards which the Hierarchy is working.

We are told that the Law of Attraction governs spirit and finds expression in the manipulation of matter and its welding into form for the use of spirit. By means of this activity, through immeasurable aeons, worlds have been created, spirit has 'divided' into spirits (jivas, monads, separated units of consciousness; the names are legion but the reality is ever the same). These separated units, in turn, have thrust tenuous threads of themselves downward into matter, ensouling the evolving forms, redeeming the atomic lives of which the forms are built; then turning back toward their source, drawn by this Law of Attraction to seek the completeness which is their real Being, for which no ephemeral possession can compensate, but into which all beauty, all truth, all goodness, somehow enter.

Of all the effects produced by the Law of Attraction, three are of outstanding importance in relation to the disciple's dual task of helping humanity to the extent of his present

capacity, and training himself to greater spiritual sensitivity to the end that his field of service may be enlarged and his activities made more effective:

The first of these three effects might be called *association*. It is concerned with the bringing together of those lives, human, sub-human and super-human, which have karmic associations relative to any particular incarnation. The second effect is concerned with *form building* and the third with the *adaptation* of the form to the life.

The Law of Attraction must be considered as governing two aspects of unfoldment: that which concerns the soul or consciousness, and that relating to spirit on its own plane. It is the cause of that continuous cycle of form-taking, form-utilisation, and form-rejection which characterises the incarnations of every kind and type of living being.'

It is an old maxim that energy follows thought. Considering this in relation to the Law of Attraction, and limiting the resultant concepts to the sphere of human life, it would appear that by using the Law of Attraction with knowledge, patience and persistence, men can re-create the bodies in which they live and work, subject only to certain karmic limitations.

### Re-creation of the Bodies

This matter of the re-creation of the bodies or vehicles is important, since they represent the media by means of which spiritual impression is received, and resultant activity carried forward. The re-creative process is possible because spirit, governed by the Law of Attraction, 'seeks ever to separate itself from matter by the method of attracting an ever more adequate type of matter in the process of distinguishing the real from the unreal, and passing from one illusion to another until the resources of matter are fully utilised'.

'Eventually the Indweller of the form feels the urge, or attractive pull, of its own Self. The reincarnating jiva . . . begins to recognise, under the Law of Attraction, the vibration of its own Ego, which stands to it as the Logos of its own system, its deity in the three worlds of experience. Later, when the body egoic itself is seen as illusion, the vibra-

tion of the Monad is felt, and the jiva, working under the same law, works its way back through the matter of the two planes of superhuman evolution, till it is merged in its own essence.'

(*A Treatise on Cosmic Fire*, pp. 144/5.)

A point demanding emphasis in connection with the above process is that the 'OM, sounded forth with intent thought behind it, acts as a disturber, a loosener of the coarse matter of the body of thought, of emotion, and of the physical body. When sounded forth with intense spiritual aspiration behind it, it acts as an attractive medium, and gathers in particles of pure matter to fill the places of those earlier thrown out.'

(*A Treatise on White Magic*, p. 140.)

It is clear that this not always recognised result of using the OM is of very great importance, since it results in the building of adequate bodies for the use of the soul.

The significance of this process is enhanced when its implications are extended to group work. The success of groups established for spiritual purposes depends in great measure on the harmonious relationship existing among their members, and this in turn is related to the condition of the emotional and mental vehicles. An imposed harmony is not sufficient to ensure creative work. There must be real integration, a fusion of thought and feeling in group purpose, if the group is to become a living entity, with a sphere of influence far exceeding any physical-plane activity.

For aspirants and disciples there is a further compelling consideration, which is concerned with initiation. This experience, we are told, 'marks a permanent attainment and the beginning of a new cycle of endeavour'. The aspirant, 'by sheer hard work and endeavour to conform to the law and to love all', builds into his bodies the material that makes it possible for him to stand in the presence of the Hierophant. The great Law of Attraction draws him to that Presence and naught can withstand the law.

Moreover, 'at initiation, at the moment of the application of the Rod, the initiate consciously realises the meaning of the Law of Attraction in form building, and in the synthesis of the three fires. Upon his ability to

retain that realisation and himself to apply the law, will depend his power and progress'. (*A Treatise on Cosmic Fire*, p. 80.)

### Incidental Danger

There is a certain danger incidental to the use of the Law of Attraction. It lies in the tendency to draw to oneself thought forms harmonious to the general tone and colour of the normal emotional and mental atmosphere. This tendency, if not closely scrutinised and carefully controlled, can result in so concretising existent formulations of truth that they stifle the creative urge to press beyond recognised concepts into the uncharted world of reality. If true pioneering work is to be accomplished on spiritual levels, it is necessary to recognise the powerful influence of the Law of Attraction, and to be ever alert to the possibility that, under its influence, the mind will become so heavily weighted with existent concepts that it will lose the power of flight, of penetration. This danger is avoided when one establishes firmly the ascendancy of the Self, the directing Intelligence which uses the Law with understanding to carry still further what Christopher Fry, the playwright, has called the 'exploration into God'.

Despite the turmoil and distress still existent in many parts of the world, it seems beyond doubt that man's consciousness is being released in varying directions and dimensions. It is expanding into the world of spiritual realities and beginning to embrace the fifth or spiritual kingdom, the kingdom of souls. Much of this activity is carried forward under the influence of the Law of Attraction, the paramount law of this solar system. The capacity of man to achieve in any field of human expression seems practically unlimited; it is not possible to conceive what unfoldments will take place as more and more of innate divinity is released, and man becomes more fully conscious of himself as a creature whose growth and glory know no limit.

The Law of Attraction has a culminating significance for esotericists, inasmuch as it influences one of the Paths open to Adepts as they approach 'the One about whom naught may be said'. The little that is known about this Path indicates that those

who tread it are concerned 'with that reality which is the basis of all coherency in nature, and with that essence which . . . produces the attractive energy which brings together the pairs of opposites. . . . They wield the elemental formative energy, manipulating matter of every density and vibration. Great waves of ideas, and surging currents of public opinion on astral levels as well as on the higher levels where work the Great Ones, are manipulated by them'.

(*A Treatise on Cosmic Fire* pp. 1247/8).

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(cont'd from p.200)

mentary higher vibrancy back into the human consciousness. The great stumbling block to the establishment of universal harmony is the still powerful self-interest everywhere. This continues to keep alive the fighting spirit and the ruthless competitive instinct on the physical plane of life. And this is the element in the human temperament upon which feed those planetary forces which attempt to impede spiritual progress. Upon them they are making their last stand to prevent humanity from discovering its true divine self.

All this adds up to the climactic battle now being waged on the global battlefield, the collective human consciousness. The pressures are converging on the battlefield from all sides, in cross formation, horizontally and vertically. As the material forces battle the spiritual energies the human consciousness is caught in the middle of the web of these contending and subtly persuasive influences. Both the good and the bad are competing as never before, impelling mankind to develop discrimination if it wishes to survive and to move ahead. The pressure of mundane events, the pressure of selfish desire and emotion, the pressure of conflicting opinions and ideologies, of just and unjust demands, on the one hand; and the pressures of hope, faith and of spirit channelled

In an age which has seen the power of public opinion directed to colossal destruction on the one hand, and to world-wide beneficence on the other, these statements hold deep significance, even though it may not yet be possible correctly to evaluate them. They indicate the profound importance of studying this all-pervasive Law of Attraction, which influences man's life from its lowest manifestation to its highest fulfilment.

through the souls of men, on the other hand; all combine to make it clear to mankind that it cannot escape from the necessity for making perhaps the most important decision of its entire evolutionary history. Its immediate future is now under a great threatening cloud as a result of having painted itself quite successfully into a corner, so to speak, by its self-centredness, its complacency and thoughtlessness, and by its habit of procrastination.

It is up to man to decide which side shall win, whether he will move toward the light now clearly beckoning on the horizon, or remain in ignorance and darkness for yet another long cycle, with all the past miseries compounded which the latter choice would entail.

It is a race against time as we move into the final quarter of this climactic twentieth century. The challenge is very great, but the opportunity is even greater for mankind to break through into the light of the planetary soul, and to move into another philosophic age prompted by the seventh ray energy stimulation of synthesis, order, reason, and disciplined rhythmic performance in all fields of human activity, thought, feeling and spiritual understanding which are the pre-requisites for the establishment of an effective brotherhood among men.

# The Forerunners

by Marguerite Spencer

## Albert Schweitzer

*Born at Kayserskéig, Upper Alsace, 1875. Studied organ in Paris, 1893, and theology and philosophy at Strassbourg, 1893-1898; philosophy in Berlin, 1899. Became a preacher in Strassbourg, 1899. Appointed lecturer in theology at Strassbourg University, 1902; and Principal of the Faculty in 1903. Started medical training, 1905. First set up hospital in Lambaréne, 1913. In 1953 was awarded the Nobel Peace Prize for 1952. Made an honorary member of the Order of Merit, 1955. Died in Lambaréne, September, 1965.*

**C**OMPASSION, truth and 'reverence for life' (his phrase), were always the guiding principles of Schweitzer's life, when dealing with all problems, human, theological, philosophical, musical or practical.

As a small boy, in his father's parsonage at Günsbach, he was so distressed over the misery and poverty of some of his less fortunate schoolmates that he, too, went out without an overcoat, with fingerless mittens and, except on Sundays, in clogs instead of leather shoes.

This same compassion overcame him years later when he was a successful preacher, teacher of theology, musician and writer, leading a busy, interesting and cultured life. He could not bear the thought of his own happiness while there was so much suffering in the world. As a result, he searched for some way in which he could alleviate this misery by a direct human service. Through his ministry he came into contact with neglected children, tramps and discharged prisoners. In turn, he worked with organisations in each of these fields, but always decided that this was not for him, his service must be much more individual. At last, in a magazine published by the French Missionary Society, he chanced upon an article entitled: 'The Needs of the Congo Mission', read it with growing interest and attention, and knew that his search was ended. He would qualify as a doctor and go out to Africa with a medical mission.

His compassion even extended to noble old organs. He was so convinced that quality of

tone was their most important feature that he studied their construction and positioning in churches, and wrote a strong plea that due importance should be given to these points in the building of new organs or in repairing old ones. He deprecated the tendency towards the making of new instruments which produce raucous, harsh noises and which upset the balance of the music by the use of modern effects.

His musical career also was grounded during childhood days at Günsbach. At the age of nine, he became organist at the village church, and in his student days, he studied both organ and piano in Strassbourg, Paris and Berlin under such eminent musicians as Widor, Philipp and Marie Jaëll.

It was in Paris that he was introduced to the works of Bach. So great was the impact of this composer, that Schweitzer devoted much of his time and energy both in practising his compositions, and in writing, in French and German, appreciations and analyses of the music and the man. He saw Bach as a tone-painter, able to create a language of sound, and as a man who had found peace and wished to share this blessing with a restless world, which was also seeking peace.

Under Marie Jaëll, he added to his already great technique in the interpretation of Bach's works, a deep sensitivity, attained by extending the consciousness to his very finger-tips, giving as much attention to the release of the notes as to the approach to

them. In this way, the desired tone and expression could be produced at will, and a sympathetic rendering given.

### Philosophy and Theology

At the University of Strassbourg, Schweitzer studied philosophy and theology. The thesis for his doctorate in philosophy was a brilliant assessment of Kant's works, pointing out the inconsistencies and irreconcilable approaches.

For the degree of licentiate in theology, he discussed the problem of the Last Supper. From the first, he had been puzzled by the divergences, in the synoptic gospels, on the life of Jesus, and the then current interpretation of these differences. As was the case with all his writings, his interest was so greatly aroused that he researched deeply into the subject, and what had been intended for a short treatise to be written in a few weeks, turned into several books which occupied his spare moments over many years. He took as his guide St. Paul's words: 'We can do nothing against the truth, but for the truth'.

He saw Jesus as a Jew of his times, holding the popular view that the natural world was about to end, and would be replaced by a supernatural kingdom, with a Messiah and his chosen followers. He sent his disciples out to Canaan in the full belief that the world would end before they returned. Being human, Jesus was prone to error, and Schweitzer considered that the Last Supper was a symbolic function and a pre-cursor to the messianic feast to be held in the kingdom of heaven. He also thought that all the injunctions calling the faithful to celebrate this Supper regularly, to be interpolations into the Gospels by writers of a later date.

In *The Quest of the Historical Jesus*, a fascinating analysis of many 'Lives of Jesus', after tracing the approach of the various schools of thought; eschatological, rational, mystical, romantic, etc. . . . Schweitzer came down in favour of the eschatological view, with a new interpretation showing that Jesus overlaid this view with his gospel of love. This gave it an ethical and spiritual value, and converted something material and external into a spiritual and interior concept, 'the kingdom of heaven within us'. Schweitzer

further pointed out that Jesus spoke for the people of his own time, and many of his sayings were purely temporal and accorded with the then held 'world-view', a 'world-negation' which should not be equated with our present 'world-affirmation'. We should on the other hand, build our understanding on the eternal sayings of the Christ, especially on the subject of love and of the preparation of the heart for the kingdom of God. These are the closing words of *The Quest of the Historical Jesus*: 'As one unknown and nameless he comes to us, just as on the shore of the lake he approached those men who knew not who he was, his words are the same: "Follow thou me", and he puts us to the task he has to carry out in our age. He commands, and to those who obey, be they wise or simple, he will reveal himself through all that they are privileged to experience in his fellowship of peace and activity, of struggling and suffering, till they come to know, as an inexpressible secret, who he is . . .'

### Unorthodox Views

His unorthodox views caused Schweitzer some difficulty when he applied to the Faculty of Theology to become a member of the staff, as it was feared he might confuse the students. But, as his own professor gave him his support, he was duly elected, and later became the Principal of the Faculty. When he offered his services as a medical missionary in Africa, his unusual approach to the Gospels again came into question. Schweitzer interviewed each one of the Missionary Society's directors separately, pointed out that he was applying only for medical duties, and promised otherwise to remain 'mute as a fish', and so won the day.

His family, friends and colleagues tried to dissuade him from going through with his plan to go to Africa, but, in spite of all protests, he entered the medical school as a student and went through the seven years' grind gradually giving up his other duties as his studies claimed more of his time. Towards the end of the course, Schweitzer collected funds and equipment with typical energy, giving concerts and lectures to raise money, in order that he might provide all necessities

at his own expense. At last, in 1913, he was ready to sail for Africa, and from this point, his life took a steady rhythm of strenuous years in Africa alternated with shorter periods of travelling about Europe.

From the very beginning, the life at Lambaréne involved much hard manual labour, since the hospital buildings had to be torn out of swamp-land and jungle, and native labour was scarce, ignorant and superstitious. Only Schweitzer's tremendous strength and determination brought him through this double task of labourer and physician. Gradually, the hospital took shape and was expanded from the first huddled quarters, where staff and patients of necessity rubbed shoulders irritatingly, to the final comfortable buildings containing staff rooms, surgery, dispensary and wards for patients suffering from such diseases as malaria, leprosy, sleeping sickness, pneumonia and heart disease, and also an operating theatre for treating the very prevalent hernia and elephantiasis. Then thought had to be given to patients' companions, those who had brought them in by canoe and had to be housed while they waited to paddle them back. This entailed building more rooms. Much later a mental ward was added.

In order that the patients should develop a sense of responsibility and value the help they received from the hospital, they were encouraged to pay for treatment in money or in kind. This helped too, towards the day-to-day catering. As the hospital became better known and more labour was available, more swamp-land was reclaimed and an orchard was planted.

At first Schweitzer kept his promise to do only medical work, and was careful not to air his doctrinal views. Gradually the missionaries' mistrust fell away and he was invited to take part in the simple Christian preaching. Later he even helped in preparation for baptism, and attended sittings of the synod.

Before first leaving Europe, Schweitzer had had three regrets at the step he was about to take; firstly, that he would no longer be self-supporting, but would have to

rely on charity; secondly, that his musical technique would get rusty, and lastly, that he would have to give up his interesting, cultural life. In the event, none of these fears were realised. Kind friends gave him a piano specially constructed to stand up to tropical climate. He had the great joy of filling his scant leisure hours with music, and, over the years, he improved his technique. During the periods of leave from Africa he was able to raise money for the Mission by giving concerts and lectures, leading, if anything, a fuller life than before.

When the 1914 war broke out, Schweitzer, as a German subject living in French territory, was forbidden to work in the hospital. To fill in the hours of enforced idleness, he set to work on his *Philosophy of Civilisation*. His first approach was a criticism of civilisation, showing that the present age was living on a great past and was itself declining. Later, after much thought, he went on to something more constructive. *Decay and Restoration of Civilisation* and *Civilisation and Ethics* were the result.

Schweitzer appealed to thinking men and women to turn their minds to those elemental questions of existence which occur to all humans. His own solution to the problem of how 'world-and-life-affirmation and ethics' could exist side by side is contained in the phrase: 'Reverence for life'. To reach a clear idea about himself and his relation to the world, man must look inward and reflect on his own consciousness. He will then conclude: 'I am life which wills to live, in the midst of life which wills to live'. Thus life-affirmation is a spiritual act, bringing with it reverence and a deeper, more inward exaltation of that life. Man, too, should give the same reverence for life to all other wills-to-live. He will then experience that other life in his own and will try to preserve and develop it and will avoid destroying and injuring it.

#### Reverence for Life

The ethic of reverence for life does not only concern the relation of man to man, it is all-inclusive; and this reverence for life, which is in the thinking will-to-live, makes possible the fusion of ethics and world-and-

life-affirmation, which has as its highest ideal the ethical and spiritual perfecting of mankind.

Schweitzer's great desire was that all men should think for themselves, should think elementally and relate their own lives to the world-at-large, should find their own truths and not be content with the thoughts which those in power find fit to feed to them, since this leads to scepticism. To give meaning to life, man must raise his natural relation to the world to the spiritual level by resignation, which leads to inward freedom, purifies him and keeps him calm and peaceful. This is the passive realisation of the spiritual and ethical affirmation of his own existence. Actively, he must feel himself one with all life; all life's experiences are his own and he helps as much as possible, thus manifesting the principle of ethical world-and-life-affir-

mation.

'There is only one thing that each of us can understand about the problem of the world misery, and each of us by going about his own way can contribute to the solution of that misery. The hope for the future of mankind lies in following the spirit of truth and being never afraid to face reality and to see it as it really is.'

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*A very interesting period will come about the year 1966 and persist to the end of the century. It is one for which the Great Ones are already making due preparation. It concerns a centennial effort of the Lodge and of the Personages taking part therein. Each century sees a centennial effort of the Lodge along a particular line of force made to forward the ends of evolution, and the effort for the twentieth century will be upon a larger scale than has been the case for a very long time, and will involve a number of Great Ones... In the effort immediately ahead, several of the Great Ones are concerned and the Master of the Masters himself.*

from A TREATISE ON COSMIC FIRE p. 753

# THE POINTS OF THE COMPASS

by Blodwen Davies

## VII. Setting the Three-Year-Olds on the Path of Wisdom

*'Wisdom . . . has to do with the development of the life within the form. . . . It deals with the life side of evolution . . . it deals with the essence of things and not the things themselves, it is the intuitive apprehension of truth . . . the innate perception that can distinguish between the false and the true, between the real and the unreal. Wisdom is the science of the spirit. . . . Wisdom is synthetic and subjective. The understanding may be defined as the faculty of the Thinker in Time to appropriate knowledge as the foundation for wisdom.'*

from INITIATION, HUMAN AND SOLAR, pp. 11/12

THE citizens of the new age are in their cradles today. Only the children of the children of today will be well adapted to the Aquarian society at whose boundaries we stand, some hopeful, some fearful, some bewildered and others holding high the vision of a world made for man.

One clear and surprising note has in very recent years come out of the endless studies in the field of education and that is the now generally accepted theory that the most important new factor in education will be starting children in the new schools at the age of three. For the normal child this age seems the significant point for an introduction to learning.

Some years ago at a conference with his executive staff, Henry R. Luce said this: 'It is being found that the crucial years of learning are in little children three to five years of age. The biggest money should be spent not on our graduate students but on nursery schools'.

More recently the Canadian Broadcasting Corporation devoted an hour to a TV documentary on three-year-olds in school, using the talking-typewriter created by Omar Khayyam Moore for just that purpose. Children of two have been taught to read with this machine.

Behind all the great revolutions of our time stands the machine, and the scientists and philosophers alike are asking the same question: Which is to dominate our society

in the future, man or the machine? And no one is certain of the answer. How many of these troubled men know anything about the intersecting cycles at the point where we stand and wonder, at the gate where we pass from the age of Pisces to the age of Aquarius? Doubt engulfs most of the questioners, but here and there throughout the world are men and women whose faith in the future generates that most precious energy, enthusiasm. Fear paralyses but a sense of wonder drives the individual to search and to evaluate and sometimes to find the will to act. There is a curious paragraph in one of the early Essene documents, known as *The Gospel according to the Hebrews*, long since lost. Clement of Alexandria quoted it in the third century but it refers to the days when the Piscean age began. Clement quotes this of Jesus: 'He will not cease seeking until he finds; and when he finds he will be amazed; and when he is amazed he will reign'. In other words he was the kind of man who would search unceasingly, when he found what was true he would wonder, and when he wondered he found the key to rule. The best of our researchers use such methods and do not fear the truth they find, but when they are filled with wonder, they say what they have found and share the good news with the open-minded.

### Overwhelming Problem

One of the overwhelming problems of today is that scores of millions of small children are ready for an entirely new kind

of education. But we are lacking the young teachers trained for evocative education and the skilled use of teaching machines which are in the process of creation.

Robert M. Hutchins recently said that 'this world is new and getting newer every minute . . . Almost every fact that I was taught from first grade through law school is no longer a fact'. Then he went on, asking: 'Are we educating our children for the wrong future?' His argument concerned the big new fact that the old idea that man must labour in order to have the right to eat is obsolete. The rich West can produce so much more than it can use with the new technology, with fewer and fewer hands to do the work, that the problem of the affluent society is how to give away its surplus wealth. There is plenty to do with our skills but we do not know, yet, how to do it. There is a place somewhere in the world for anything we can produce, but the magic of a money economy cannot solve the problem. Only dreams and wonder and enthusiasm can blaze the new trails into the age of Aquarius.

A very distinguished economist was recently interviewed by a panel of experts on this very problem to be solved by new age methods. Seriously indeed he expounded the theory that with automation spreading its net over the technical world, perhaps only a third of the people in the world will be gainfully employed. In the future we may quite probably be paying people not to work, so that they can have the means to buy the products of the technological world. At first glance this may be frightening, unless we search, and wonder, and as a result, rule the age in which we live.

One this is very certain: only education for leisure can solve the problems of that world. There are curious straws in the wind if we watch for them. One television series shows Hank, a boy who could not graduate from high school, driving a university to distraction while, in several assumed identities, he attends the classes of the best teachers in the faculty. Almost every episode makes it clear that while he knows he cannot get a degree, he is determined to get an education. Pretty soon we may have a serial on the career of the three-year-old and his talking-typewriter.

The talking-typewriter is a long, long way from a teacher on one hand and a student on the other. Nor is the revolution in education confined to the three-year-olds. Youthful students will go to school longer; now we no longer talk of adult education, we talk of 'continuing' education, and there is no longer any age at which it will seem outlandish for any man or woman to go to school to learn something new. Education for leisure and for maturity is already a recognised necessity. But if the future of necessity provides an income to keep men and women from competing in the labour market, this will mean there will be vast numbers of people free to follow the dictates of their hearts and minds so that they may either study or teach, or both, in the new society. Our pilot projects today include the various forms of the peace corps. The world is full of people, young and old, who want to do some work of service unpaid by the beneficiaries. In other words the citizens of the new age are here in abundance and the obsolescence of competitiveness will not alarm them but will fill them with satisfaction.

### Pioneers

One new example of this sense of service publicly subsidised is in the Province of Quebec. The pioneers are known as *Travailleurs Etudiants du Quebec*, part of the *Union Générale des Etudiants du Quebec*. 'We are not interested in power,' their leader said. 'We go to the people, find out what they want, then show them how to get it. As soon as we see they understand the lessons of organisation, we pull out.' They are critical of both politics and universities as they at present operate, but the provincial government provided them with small salaries, and let them research on the problems of backward country areas or slum areas in the cities. The patterns of the new age and the new economy are coming to the surface all around us, if we choose to search and wonder. Out of any corner of the mechanised, competitive and materialistic world we may find emerging grass-root solutions for grave, universal problems.

The experiments that rouse our joy and enthusiasm remind us of a great underlying idea, familiar to the esotericist but not yet

taken into account by science and rarely even by philosophers, the idea of re-birth. Religious knowledge and spiritual insights are essential only to men. Not even the highest forms in the third kingdom have this capacity. Without it man may revert to a beast of prey. These high qualities have no necessary relation to a church institution or a creed. The highest forms of religious insights may produce illumination relating to science, the arts, education, philosophy or even politics and economics. There is little time spent in an affluent society on the idea of the soul as a timeless, deathless, wise and creative entity.

Even a very advanced soul, re-born for a new cycle of experience, cannot control the new body from infancy or childhood. Irreparable harm can be done to the new child so that the personality becomes useless to the incarnating soul. Ideal conditions are rare because parents so seldom have the sense of responsibility towards the returning soul. It is not the churches that have thought this thing out. It is science that has led to the knowledge that the small child, the three-year-old, must have the education that evokes rather than engraves; an education for flowering rather than for conformity. How many great souls have been frustrated every year of our competitive society, while the unguided personality wastes a lifetime of opportunity for search and wonder?

Our educational systems have not grown automatically through the years. Here and there everywhere in the world there are teachers and educational innovators of vision and dedication. But there is always a great lag between the ideal of the visionary and the embodiment of that ideal by the tired or discouraged, or self-satisfied authorities. Few of the children of these passing years will have the education of the new age. The technical and the scientific innovations are not enough. There must be great new philosophical and religious ideals to counterbalance the mechanical factors. Education too as a profession, must have a soul as well as a body.

The teaching machine is a very modern application of one of the oldest methods of teaching in human history, something that

began long before writing or books were dreamed of. The oldest teaching machine is the Zodiac. A Master of the Wisdom uses it wisely and creatively, but the world has many people who misuse it, and many more who deny its validity. Yet modern science at its best has arrived at the conception which underlies the whole history of the zodiac, that our universe in all its many aspects is essentially pure energy which expresses itself cyclically in a multiplicity of forms. To understand our world and ourselves we must understand the qualities of the various forms which energy assumes. And the key to this, for the student of esotericism, is the study of the seven rays. It is not beyond the bounds of reason to assume that three-year-olds may some day be taught the symbols of the Zodiac on some future form of teaching machine, as the basis of a future culture. Be that as it may, it reminds us that none of us can ignore what is being said by researchers of today about the technological future of education. What the machines do to the mind and soul of small children in the future is the concern of every one of us. The human mind today is so highly evolved, in individuals and in groups and masses, that it is both a great hope and a great threat where the future of man is concerned.

### New Concept of Service

The peace corps idea has been a great new concept of service. The ardent, youthful server has been sent to many places to share our knowledge and our skills with underprivileged people. A new note is being struck in the Canadian version of the peace corps; it began as 'The Company of Young Canadians', but now the word 'young' has come to mean the young in spirit, for anyone up to the age of seventy who has the will and the capacity to serve can be admitted to the company. Here is another indication that education and service go hand in hand, as a continuing process without a time limit, and also that if we move into a society where only part of the population is gainfully employed, there will be an honourable and essential place in society for the non-acquisitive and non-competitive individual. Through such channels the best of all cultures can be distributed throughout the world, and practical skills and the aesthetic as well.

The Zodiac was first used to teach men in far antiquity the cycles of the seasons, when to sow and when to reap, how to navigate, how to measure time and create calendars. Through millions of years its uses were refined until the most esoteric ideas and ideals could be perpetuated by its means. What begins now as experiments by young people idealistically going around the world to share practical skills with neglected people, may evolve into a way of life based not on teaching the under-privileged how to dig wells and clean schools but on an exchange of cultural riches at every level of our common human life. This may be the emergence of a plan that will truly break down the walls of separateness all around the world as one of the first fruits of the age of Aquarius. The time has come, the means are available. The vitality, purpose and generosity of youth have opened the way and made possible the development of a world programme of sharing in both the tangibles and intangibles. Youth has accomplished so much in spite of the handicaps of the educational methods by which they were conditioned.

Some of these emergences bearing such good fruits, forecast what can be done in the future through a new concept of education. 'The true person which is found in every child', says the Tibetan, 'expansive, outgoing, well-meaning as are the bulk of children in infancy, has been driven out of sight, in an outer shell which custom and tuition have enforced.' This true person the future teacher will educe.

Perhaps the turmoil in the world of education will continue until some new theory as to the true nature and significance of man takes form in the public mind. Until we have a new concept none of the great problems will be solved. Perhaps the concept and the solutions must wait for some of the three-year-olds now learning to read with a talking typewriter.

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## The Esoteric Sense

by Mary Bailey

AN esoteric school or an esoteric group differs from other types of service groups in various ways. But there is one fundamental difference; no matter what our immediate and long range goals may be, no matter what our group purposes and objectives, our motives and ashramic relationships and responsibilities may be, we can only be effective and useful to the extent that the *esoteric sense* is developed and active.

The *esoteric sense*, how can we define it?

The esoteric sense is fundamentally intuitive, related to the buddhic faculty of pure reason, but it depends also on the capacity for abstract thought and on a surrendered self-will in response to the divine will. These, of course, are the three aspects of the spiritual Triad, contacted and brought into activity as the Antahkarana is constructed, revealing the Way into Shamballa, the true esoteric centre.

Shamballa is the rock foundation and the stable centre of the esoteric sense, and the life of Shamballa is its spiritual source. The esoteric sense includes more than this, however, for it is essentially practical and usable in service. It includes the group consciousness and sacrifice to group good which characterise the responsibility of the soul for the Plan, thereby releasing the energy of Hierarchy. It includes common sense and a sense of proportion which, seeing the difference between *what is* in human consciousness and *what ought to be* according to the soul and the spirit of man, yet accepts the resulting imbalance and the resulting tension as a creative opportunity for esoteric service.

The esoteric sense then can probably only function in the individual who is identifying himself through alignment and BEING with the planetary Whole, at the same time applying that comprehensive livingness to each and every aspect of life demanding his attention and needing his energy in the human situations he faces.

It is for this reason no doubt we are told that the esoteric schools of the future will concern the *life aspect* because only the *life aspect* can evoke the esoteric sense.

Is the esoteric group in the world yet capable of responding to the *life aspect* and of *wielding* the esoteric sense, defining the esoteric sense as the *common sense* of the *life aspect*, the spiritual Triad, which it essentially is? Are we now entering a phase of work which is truly a new cycle and a new emergence for those trained in the esoteric principles of evolving life? If we are not, after all the effort and energy the Hierarchy has poured into the training of world disciples and an esoteric world group, we should indeed delay the externalisation of the ashrams and the reappearance of the Christ.

The functioning esoteric sense enables the disciple to be 'interiorly awake and exteriorally active'. Can we apply this yardstick realistically to ourselves and our way of life and act on the result?

# The New Kingdom

by a Group

*We shall move forward swiftly into the new age when all people and all groups take full responsibility for their actions and for their fellowmen.*

## The Birth of the New Kingdom

The nature of the new kingdom will be love. But a mental love, for all the human kingdom taken as a whole, rather than an emotional love such as we show our families and friends. What we now do as our way of life for our own families and those we love will be done for all humanity by the peoples of the new kingdom as a way of life, a way of life based on the love of justice and understanding. We understand and feel love at present as children.

It is not easy to think in terms of wholes instead of parts, or to love in wholes instead of parts when this has been the predominant way of thinking for a long, long time. But the nature of the new kingdom would seem to be a state of complete (whole) spiritual awareness. All mankind will be united by a conscious inner bond of love and understanding that will manifest as joy and peace and service. All will recognise one God, one purpose and goal, and one family of man serving together according to individual calling. At first glance this might appear monotonous but actually it would work out as a much more diversified plan for life than we are living now. Nature thrives on variety, everywhere we see infinite variety in form and in expression. It is man himself who tends to get lost in the appearances of existing forms, and ignoring the command to serve his own innate divine pattern. We will learn to live by the direction of our intuition, and then in mutual respect, understanding and co-operation, we will weave into our world a 'many-splendoured' pattern of harmony, truth and beauty, glorious in its manifestation, infinite in its possibilities and complete in its reward of satisfaction to the soul.

The new kingdom is now being born on earth through a generation capable of realising the Christ consciousness, of achieving freedom from the present limitations of personality, and of expressing the will of God, thus uniting to bring into manifestation the kingdom of God on earth. This new kingdom is founded on the externalisation of the spiritual Hierarchy. The new birth can have two meanings for mankind: we can be born again in consciousness right here on earth by a process of renunciation and renewal, a spiritual rebirth; or, we can die and reincarnate into a new vehicle of physical expression. The time has come to reveal the mystery of dying in terms that everyone can understand. Jesus told us: 'He that believeth on me although he die, yet shall he live (reincarnate), and he that liveth and believeth on me shall never die' (implying a continuity of consciousness).

## Individual Responsibility within the New Kingdom

From what is happening in the world today it is obvious that people are becoming more aware of their responsibilities to others. What used to be sharing among family, then friends, then country, has now spread across rivers and oceans to people we never knew existed, and although much of it may still be for selfish purposes, the all-out good to those who need it, and the idea of sharing in itself, shows that we are trying to listen and to be guided by the soul of humanity.

At all times people should be given the chance to think and decide for themselves. Increasingly the true love and the sense of justice that is in man will emerge. It is important to teach children early to use their minds, to judge slowly and consider all aspects of a question before forming a con-

clusion. If children while young are taught responsibility, especially the fact that all men are responsible to and for each other, then sharing will come as a natural act, a way of life, and world-wide goodwill will become world-wide co-operation. These actions, as an innate part of our divine nature, will become our way of life.

When individual man realises himself a part of the greater whole, he can direct his own small part in it to more constructive ends. Personal crises and problems become the problems of humanity reflected through the part. So to try to solve the personal problem also reflects effort, energy and experience into the world at large.

It seems that man has always needed someone to follow. This is shown in the lives of those who have provided leadership in all periods since the beginning of recorded history. We have not yet learned from them that it is we ourselves who bring about the right results, or the wrong ones; we still look to the personality who happens to be at the head, such as the President or the Pope. We lean on the man and his acts, and we miss the message sometimes with dire results. For the same reason most of us may not recognise the Christ period unless we change our way of thinking. Many are waiting for a man to appear who will, as before, perform miracles, and again all but a few will miss the true significance of the times. Something can be done, however, if those who are in a position to do so will now begin to teach humanity the simple truth. The churches should be the forerunners of this teaching, since it is here that true ethics and spiritual facts should be taught. But this will mean sacrifice on the part of those who head the churches, perhaps the same sacrifice that the Christ spoke of, the sacrifice of the self.

#### **Group Responsibility within the New Kingdom**

The religious, political, social, racial and economic changes taking place around the world are evidence that the new kingdom is already in process of being born. The end of colonialism; the gradual removal of class, religious and racial discrimination; and the improvement in labour-management relations, indicates a movement toward equality

and opportunity. The world-wide interest in educating the masses, together with the drive to scientific knowledge through exploration and research, indicate an awakening to the need to sift out traditional and crystallised beliefs and to replace theory with provable principles. All this indicates that humanity is weighing its past and finding it less than satisfactory. Man is beginning to see a light beyond the great illusion of materialism, and is now taking steps to move forward into the light. All through these past generations there has literally been 'no room in the inn' for the manifestation of true equality and freedom of choice, but now in all fields of endeavour the torch of change and reform is going before and lighting the way for truth to demonstrate.

The greatest responsibility falls upon the shoulders of the spiritually mature, because of their influential effect. On their actions depend much of the success or failure of the work throughout all stages of the Path.

Of first importance is the political field, because as government it is the field wielding the most power in lives at this time. This field includes the heads of countries, states, cities and, of course, heads of political and government organisations as well. The elected members of all legislatures are those who design the laws and those charged with co-ordinating and representing them. It also must include the appointed work force whose duty it is to carry out the laws of the land. This includes the civil service, the military and the police, which includes a vast range of duties and relatively all stages of human development. Politicians should strive to serve the greater good, and not bow to vested interests. They are elected by their constituents, but they can serve the Plan of God. All those engaged in political activity, directly or indirectly, should use their public office to benefit the long-range progress of the human race and of their country.

The field of government is giving evidence of integration with other fields in the trends toward support of broader and more complete educational opportunities; toward the support and promotion of greater concern for the health, welfare and economic opportunities for all; toward conservation and non-

pollution of natural resources; toward increased labour opportunities, at the same time beautifying the face of the country; toward integrity in processing, packaging and marketing consumer goods; and toward greater equality and freedom for all citizens.

Business men have the responsibility to serve the public honestly and efficiently; to overcome the present tendency to compete; to hold periodic meetings to co-ordinate their activities and eliminate duplication and wasted effort; to survey the field of human need together and plan how best to supply and serve the public, and to enlarge their concepts of profit-sharing and of labour-relations since they are responsible for a large part of their nation's economy.

Financiers, men who have the ability to think and plan in expansive and far-reaching terms, have a responsibility to work for the liberation of the masses of innocent victims of the profit system; people, who through no fault of their own, have not the inclination, or the ability, or the education to fight for their share of security and supply. Financiers control and direct money in large enough quantities to assure the success of projects vital to their respective countries. It is their responsibility to make sure that money does not create selfish repercussions, but that it is put to work to further human welfare, world prosperity and unity between the peoples of the world.

### **Responsibility of Religious Leaders**

Religious leaders have the responsibility to widen their horizons to include all humanity; to re-examine their particular creeds, and to remove the barrier to the practice of real brotherhood; to make religion practical and applicable to all departments of living. To the uninformed masses, the teaching of religion must apply to daily problems so as to build a ladder of faith by which man may achieve. This means beginning with simple fundamental facts, and the spiritual laws that can be understood and used. The church must redirect man's attention inward to the true source of strength, wisdom and life.

The church's responsibility to the intelligentsia is to accept the findings of science,

to work with science to substantiate the eternal truths and then to teach them in a way that the doubting mind will accept. The brilliance of the intellect can be an asset to the cause of spiritual liberation once it integrates with the source of all ideas.

Scientists are in a position to contribute to mankind, through all fields of human effort, the proof of all his yearnings and aspirations. They can fill in the blind spots in human understanding of the world around us, of both physical and of the invisible energies and forces, bringing to man an understanding of himself and his relation to all forms of life.

Philosophers can bring the world of meaning to the attention of humanity, which in a highly competitive civilisation tends to accept everything at face value and miss the real issue or real value. They have the insight to see life in terms of the eternal ideas behind the form, and so set forth lines of reasoning for others to ponder and grow by. They survey contemporary life and interpret its contradictory appearances in terms of underlying laws and principles; they can take the findings of science, apply them to the changing needs of man and nature, and formulate the answers man can live and grow by.

Education, at all levels, is a calling which demands absolute impersonality in order to awaken and bring forth the inherent qualities of the individual. If error is to be erased, the latent truth in mankind must be brought to the conscious level and objectified. When the mind is cleared of false beliefs and irrelevant facts and given the real laws and principles of creation which evoke inherent knowledge, it becomes a fit transmitter for wisdom. Then, fused with the heart, man becomes a fit instrument to manifest the divine will of God. Each generation always has had its great souls, statesmen, religious leaders, teachers, artists, inventors and scientists; but always these were few and forced to work against the terrible odds of prejudice, suspicion and poverty. At last we are beginning to recognise the child as a soul within a potential for personality achievement that needs to be nourished. Instead of rejecting the child that refuses to conform, teachers

(cont'd on p.217)

# Look to the Sun

by Evelyn M. Holt

*The findings of modern science are bringing to the masses truths which the Ageless Wisdom has made known over the years through the writings of the seers.*

A RECENT newspaper article from Pasadena, California, reports that new movies of the surface of the sun show it constantly in motion like a storm-whipped forest, except that the 'trees' are jets of fire thousands of miles high. The movies taken with solar telescopes at the High Altitude Observatory, Climax, Colorado, and the Mt. Wilson Observatory near Pasadena, were described in a release by the California Institute of Technology. Dr. Harold Zerin of the staff said a special camera was used to speed up activity 100 to 800 times to observe large-scale motions, such as a monstrous 'wave' thousands of miles long rolling across the solar surface. The pictures show the surface of the sun, which is 886,000 miles in diameter, to be honeycombed with about 5,000 patches, or cells, some 20,000 miles across. Rising from the borders of the cells are fingers of hot gas 5,000 miles high and 3,000 miles in diameter. Temperatures of these jets, called 'spicules', range from 25,000 to 100,000 degrees Fahrenheit.

The spicules are not uniformly distributed as was believed earlier, but occur in groups of 5 to 15, called 'bushes'. Dr. Zerin calculates that there are about 2,400 'bushes' on the solar surface. Giant solar flares, or eruptions, were seen in the movies as white puffs that often appeared to slide out of dark, relatively cool areas called 'sunspots'. These large flares produce great waves on the sun's surface.

It is interesting to note that what makes a news item in 1965 with half-inch headlines stating: 'Movies of Sun's Surface Show A

Constant Motion' is part of the teaching of the Ageless Wisdom, and is discussed in detail in Helena P. Blavatsky's compendium of inner knowledge, *The Secret Doctrine*, written in 1888. In the chapter entitled 'Life, Force, or Gravity', she says,

'If the theory of the sun-force being the primal cause of all life on earth and of all motion in heaven is accepted, and if that other far bolder theory of Herschel about certain organisms in the sun, is accepted even as a provisional hypothesis, then will our teachings be vindicated, and esoteric allegory will be shown to have anticipated modern science by millions of years, probably, for such are the archaic teachings.'

'Martanda, the sun . . . watches the seven planets from his central position and pursues them, turning slowly round himself . . . following from afar the direction in which his brothers move on the path that encircles their houses, or the orbit. It is the sun fluids or emanations that impart all motion, and awaken all into life in the solar system. It is attraction and repulsion, but not as understood by modern physics or according to the law of gravity, but in harmony with the laws of manvantara motion designed from the early *Sandhyâ*, the dawn of the re-building and higher reformation of the system. These laws are immutable, but the motion of all the bodies, which motion is diverse and alters with every minor *kalpa*, is regulated by the Movers, the Intelligence within the Cosmic Soul.'

Descriptions of the photosphere or luminous envelope of the sun as seen by scientists of that day are given. One, a Mr. Nasmyth, discovered peculiarly lens-shaped objects like willow leaves crossing each other in all directions with irregular motion, approaching to and receding from each other, something like a shoal of fish. These appeared to be not less

than 1,000 miles in length, and two to three hundred miles in breadth. His conjecture was that this gaseous matter, so-called, is in a state of intense incandescence, and the objects were perspective projections of the sheets of flame.

Solar flames seen through telescopes, says occultism, are reflections, immediate sources of solar heat and light. 'May not the pulsing of vital matter in the central sun of our system be the source of all that life which crowds the earth, and without doubt over-spreads the other planets to which the sun is the mighty minister?' asks H.P.B. These 'leaves' are the reservoirs of solar vital energy, the vital electricity that feeds the whole system, the sun *in abscondito* being thus the storehouse of our little cosmos, self-generating its vital fluid, and ever receiving as much as it gives out, and the visible sun only a window cut into the real solar palace and Presence. Thus, during our manvantaric solar period or life, there is a regular circulation of the vital fluid throughout our system, of which the sun is the heart. Sun-spots are due to the contraction and rushing of this blood or life fluid in its rhythmic work. Occultism affirms many wonderful and strange precepts with which science is only beginning to become acquainted, but will some day verify as truths.

The occultist accepts revelation as coming from divine, yet still finite beings, the manifested Lives. As the sun controls the planets by its rays, and because the Spirit of God is in everything, man has, as part of God's creation, his individuality and drawing power and can, by the efforts of his own ego or sun, become a Son of God in the world. Therefore, although the mystery of the sun is the grandest of all the innumerable mysteries of occultism, it is possible for man not only to study the sun exoterically, but to 'touch this ocean of life' in essence, because

'Wherever life manifests in form, and energy expresses itself, consciousness exists. The soul, the individual centre of consciousness in man, relates him to the Hierarchy, and, therefore, to the attributes or qualities of life which he can consciously receive and consciously demonstrate in his own life environment. Through contact with the Plan he can recognise purpose; through love, direction, unity and service he can begin to realise and to show forth God's power, will, synthesis and sacrifice.\*'

May we look to the sun and see in the wonderful workings of this great star the life that pulsates, the rhythm imposed, and the purpose of our own living revealed.

\* *Life Is One*, talk by Mary W. Turner (Mary Bailey). Arcane School conference in Geneva, 1963.

(cont'd from p.215)

are recognising a superior quality and that it has a purpose. Today's square peg may well wind up as the corner-stone of tomorrow's culture.

'Religion — *religio* — to bind back to — the source — God Transcendent — heart. Education — to educate — to draw out from — latent wisdom, the soul of the objective world — God Immanent — head. It would seem that religion and education are two sides of the same coin, and that both operating in unison make man whole. Group consciousness, Christ consciousness: Whole consciousness, God consciousness.'

When we remember that the Christ consciousness is innate in all, we realise that all these, the new kingdom, the new group of world servers, the men and women of good-will, all symbolise different degrees of Christ

consciousness. And as the race passes through its many phases of self-expression on its way to fulfilment, these different qualities and degrees of Christ consciousness play their own individual part and must finally merge into one whole. The reappearance of the Christ must be not a single perfect example, but the whole 'church', a Body of Christ embracing all humanity.

*Where is the equal of Love,  
where is the battle he cannot win?*

SOPHOCLES

# Message for Mankind\*

by Pope Paul VI

YOU know well who we are. Whatever may be the opinion you have of the Pontiff of Rome, you know our mission. We are the bearer of a message for all mankind. And this we are, not only in our own personal name and in the name of the great Catholic family; but also in that of those Christian brethren who share the same sentiments that we express here, particularly of those who so kindly charged us explicitly to be their spokesman here. Like a messenger who, after a long journey, finally succeeds in delivering the letter that has been entrusted to him, we appreciate the good fortune of this moment, however brief, which fulfils a desire nourished in the heart for nearly twenty centuries . . .

Allow us to say this to you, as the representative of a religion that accomplishes salvation through the humility of its divine founder. Men cannot be brothers if they are not humble. It is pride, no matter how legitimate it may seem to be, that provokes tension and struggles for prestige, for predominance, colonialism, egoism; that is, pride disrupts brotherhood . . .

And now our message reaches its highest point, which is, at first, a negative point. You are expecting us to utter this sentence, and we are well aware of its gravity and solemnity: not the ones against the others, never again, never more! It was principally for this purpose that the organisation of the United Nations arose; against war, in favour of peace! Listen to the lucid words of the great departed John Kennedy, who proclaimed four years ago: 'Mankind must put an end to war, or war will put an end to mankind'. Many words are not needed to proclaim this loftiest aim of your institution. It suffices to remember that the blood of millions of men, that numberless and unheard of sufferings, useless slaughter and frightful ruin, are the sanction of the pact that unites you, with an oath that must change the future history of

the world: no more war, war never again! Peace, it is peace that must guide the destinies of peoples and of all mankind . . .

Peace, as you know, is not built up only by means of politics, by the balance of forces and of interests. It is constructed with the mind, with ideas, with works of peace. You labour in this great construction. But you are still at the beginnings. Will the world ever succeed in changing that selfish and bellicose mentality which, up to now, has been interwoven in so much of its history? It is hard to foresee; but it is easy to affirm that it is toward that new history, a peaceful, truly human history, as promised by God to men of goodwill, that we must resolutely march. The roads thereto are already well marked out for you . . .

We rejoice in the knowledge that many of you have considered favourably our invitation, addressed to all states in the cause of peace from Bombay, last December, to divert to the benefit of the developing countries at least a part of the savings that could be realised by renouncing armaments. We here renew that invitation, trusting in your sentiments of humanity and generosity.

In so doing, we become aware that we are echoing another principle that is structural to the United Nations, which is its positive and affirmative high point; namely, that you work here not only to avert conflicts between states, but also to make them capable of working the ones for the others. You are not satisfied with facilitating mere co-existence between nations; you take a much greater step forward, one deserving of our praise and our support, you organise the brotherly collaboration of peoples. In this way a system of solidarity is set up, and its lofty civilised aims win the orderly and unanimous support of all the family of peoples for the common good and for the good of each individual. This aspect of the organisation of the United Nations is the most beautiful; it is its most

truly human visage; it is the ideal of which mankind dreams on its pilgrimage through time; it is the world's greatest hope; it is, we presume to say, the reflection of the loving and transcendent design of God for the progress of the human family on earth, a reflection in which we see the message of the gospel that is heavenly become earthly . . .

The edifice of modern civilisation must be built upon spiritual principles, which alone can not only support it but even illuminate and animate it. To do this, such indispensable principles of superior wisdom cannot but be founded so, as you are aware we believe, upon faith in God. That unknown God of whom Saint Paul spoke to the Athenians in the Aeropagus. Unknown by them, although without realising it they sought him and he was close to them, as happens also to many men of our times. To us, in any case, and to all those who accept the ineffable revelation that Christ has given us of him, he is the living God, the Father of all men.

\* Extracts from Pope Paul VI's address to the United Nations, October 4, 1965.

A new printing of **From Intellect to Intuition** by Alice A. Bailey is now available from the Lucis Publishing Co. 866 United Nations Plaza, New York, N.Y. 10017; and from the Lucis Press 128 Finchley Road, London, N.W.3. Price \$5.25 (15cts postage) and £1 15s plus postage.



**The Soul and Its Mechanism** by Alice A. Bailey is now reprinting and can be ordered from the Lucis Publishing companies.

## International Co-operation

...107 nations work together in the field of Food and Agriculture, using modern methods to combat insects and other pests that decrease the supplies of food for man and his domestic animals.

...98 nations are members of the International Civil Aviation Organisation to make flying safer.

...110 countries co-operate through the International Labour Organisation to reach agreement on minimum standards.

...122 members of the International Telecommunication Union harmonise telephone, telegraph and radio operations between nations.

...117 nations work together through the Universal Postal Union to get the mails through.

...119 nations co-operate through the World Health Organisation to halt the spread of disease, maintaining an around-the-clock reporting service on epidemics, and carrying on worldwide campaigns to eliminate diseases such as malaria and smallpox.

...24 nations are co-operating on the Mekong River development project, including Cambodia, Vietnam, Laos and Thailand, through which the river flows.

From September 12 to September 18, 1965 judges, lawyers and legal scholars from 110 nations met in Washington for a World Conference on 'Peace through Law'. Three thousand of the world's foremost lawyers participated.

## From the Editor's Desk

WE include in this first *Beacon* of the new year a Chart of full and new moons throughout 1966. The chart indicates also the dates of the three major spiritual festivals in April, May and June, at the full moons of Aries, Taurus and Gemini, respectively.

This chart gives us the cyclic ebb and flow of solar energy. Many groups and individuals throughout the world use this opportunity of rhythmic energy flow to co-operate in meditation with the uniquely available flow of energy at each full moon period.

In the January 1964 issue of the *Beacon*, we printed a form of meditation used by many to approach the Hierarchy at the time of the full moon and to give scientific, occult direction to energy circulation through the 'six-fold progression of divine love'. This energy precipitation pours through the highest centre upon the planet, circulates from centre to centre and from point to point, becoming finally anchored on the physical plane in a focal point for the work of the Christ.

If you would care to have a loose-leaf copy of this meditation form for your own use, or for the use of a meditation group, we will gladly send it to you with a further copy of the 1966 Moon Chart, listing the keynotes for each of the twelve zodiacal signs. These keynotes are useful as a meditation seed-thought month by month.

The establishment of full moon meditation work on a regular monthly basis is one of the most important and effective acts of service we can contribute to the working out of God's Plan for humanity. Not only can we co-operate in the reception and projection of energy in human redemption but, significantly, these full moon Festivals are helping to establish the ritual and the rhythm of the new world religion. Those who can attend or organise meetings are urged to do so. It

should be borne in mind, however, that the purpose of the meeting is essentially for meditation work, in alignment with all other meditating units within the planet, at a time when the moon is literally 'out of the way' and the channel of energy communication between the sun, our life-giving solar centre, and the Earth, is wide open and unimpeded.

The most useful contribution can be made in group formation if full moon meditation work is preceded by a brief talk, merely for the purpose of helping to unite, focus and lift the minds and the thought processes of those present, so creating a unified and magnetic pool of mental substance, receptive to higher impression. Emphasis, however, is on the meditation work itself, during which time the group channel of consciousness becomes fused with the meditative process within the planet, so offering to Hierarchy an instrument for their use in the service of humanity. This is scientific, occult work with energy flow through sustained mental activity; we are not asked to empty the mind and hold it passive and negative.

The nine minor monthly full-moon festivals, highlighted and climaxing with the three major Festivals of Easter, Wesak and the Christ, help to build the divine attributes into human consciousness. Occult meditation, at the time of the full moon, is a planetary service, a creative act of spiritual co-operation and of human redemption.

If you would care to have it we can send you, on request, a booklet on meditation at the full moon which contains much useful and suggestive information.

Can we work together during this year, which opens with such tremendous portent, to build on what has already been achieved, to revitalise our existing work, and to encourage new group activity wherever possible?

M.B.

## Moon Chart 1966

IN all meditation it is of value for the student to remember that, from the standpoint of permanent benefit, it is easier to meditate effectively during the period from the new Moon to the full Moon, than from the full Moon to the new Moon. The first half of the lunar cycle is one of intensification, absorption and accretion; the second half is one of assimilation and distribution. More real progress over a long period can be made by observing this cyclic flow.

Wisely utilising newly acquired energies keeps inflowing and outflowing channels open and prevents emotional, mental and psychical congestion which may otherwise be experienced, with their accompanying physical consequences.

		GREENWICH AND WEST EUROPEAN		U.S.A. STANDARD TIME		
1966	DAY	TIME	MOON	EASTERN	PACIFIC	DAY
JAN	7	5.17 a.m.	full	12.17 a.m.	9.17 p.m.*	7
	21	3.47 p.m.	new	10.47 a.m.	7.47 a.m.	21
FEB	5	3.58 p.m.	full	10.58 a.m.	7.58 a.m.	5
	20	10.50 a.m.	new	5.50 a.m.	2.50 a.m.	20
MAR	7	1.46 a.m.	full	8.46 p.m.	5.46 p.m.	6
	22	4.47 a.m.	new	11.47 p.m.	8.47 p.m.	21
APR	5	11.14 a.m.	full	6.14 a.m.	3.14 a.m.	5
	20	8.36 p.m.	new	3.36 p.m.	12.36 p.m.	20
MAY	4	9.01 p.m.	full†	4.01 p.m.	1.01 p.m.	4
	20	9.43 a.m.	new†	4.43 a.m.	1.43 a.m.	20
JUN	3	7.41 a.m.	full	2.41 a.m.	11.41 p.m.*	3
	18	8.09 p.m.	new	3.09 p.m.	12.09 p.m.	18
JUL	2	7.37 p.m.	full	2.37 p.m.	11.37 a.m.	2
	18	4.31 a.m.	new	11.31 p.m.	8.31 p.m.	17
AUG	1	9.06 a.m.	full	4.06 a.m.	1.06 a.m.	1
	16	11.48 a.m.	new	6.48 a.m.	3.48 a.m.	16
	31	12.14 a.m.	full	7.14 p.m.	4.14 p.m.	30
SEP	14	7.14 p.m.	new	2.14 p.m.	11.14 a.m.	14
	29	4.48 p.m.	full	11.48 a.m.	8.48 a.m.	29
OCT	14	3.52 a.m.	new	10.52 p.m.	7.52 p.m.	13
	29	10.01 a.m.	full†	5.01 a.m.	2.01 a.m.	29
NOV	12	2.27 p.m.	new†	9.27 a.m.	6.27 a.m.	12
	28	2.41 a.m.	full	9.41 p.m.	6.41 p.m.	27
DEC	12	3.14 a.m.	new	10.14 p.m.	7.14 p.m.	11
	27	5.44 p.m.	full	12.44 p.m.	9.44 a.m.	27

### NOTE:

† Eclipses of the Sun at the new Moon and of the Moon at full Moon. When and where Daylight Saving Time is in use, add 1 hour to the above times. U.S. times are sometimes marked a day earlier than Greenwich because the former are 5 to 8 hours earlier in time zones.

The three Festivals will be observed on the following days: EASTER, April 4; WESAK, May 4; and CHRIST'S FESTIVAL and WORLD DAY OF INVOCATION, June 2. (As the full moons of April and June occur so early in the day [GMT], these Festivals will be observed on the day immediately preceding the actual full moon time.)

# The Making and Building of Peace

## United Nations Day Message from the Secretary-General, U Thant

IF ever there was a time in the history of man when he ought to find it intolerable to live with the risk of war, which indeed is a risk of annihilation, and when he had the means to dispel it and to promote instead the well-being of humanity in every corner of the earth, that time is now.

This risk, however, is still with us, deadly and real. It is dangerously increased every time that a substantial number of us, impelled by motives of short-sighted interest, fanaticism or narrow nationalism, ignore the imperative need to weigh our decisions and actions against the good of mankind as a whole. It grows more fearful every time that, in the pursuit of varied and conflicting ambitions, we dare to believe that we can follow with impunity policies and strategies which we well know to have brought us close to disaster even in less dangerous times.

Yet, as I said in San Francisco last June, at the meeting commemorating the twentieth anniversary of the signing of the United Nations Charter, I believe that we are increasingly conscious of the need to harmonise our thoughts and actions. We have a mounting fear and hatred of war throughout the world, based partly upon the new destructive power of weapons and partly upon a moral revulsion against violence. We have a general agreement, in principle at least, that the domination of one nation or group of nations by another is intolerable, and that mutual aid and co-operation are the best bases for the relationship between nations. We have the possibility of raising standards of living and opportunity through international co-operation, an immense incentive to peace.

We can, if we work together, provide, within a generation or so, a much higher standard of living and reasonable opportunities for all men. We have the possibility of great advances in science, technology and in as yet unexplored realms of the human mind, as well as in outer space, advances all of which will be more rapid and less risky if the skill and talent of all nations can be

combined in an organised effort. Finally, we have an agreed framework, the United Nations system, within which, if we wish, we can pursue our aims and bring about an orderly development in international life.

These are the assets, unprecedented in their potential power for good, which man has at his disposal today in order to banish the risk of which I have spoken. We can ill afford not to use these assets to the full; and I see grounds for believing that, step by step, we shall do so. The fact that the General Assembly is again able to conduct its normal work, after the deadlock which paralysed the session last year, is encouraging evidence that the Members of the United Nations do wish to pursue an orderly development and that they recognise that the best and perhaps the only way of doing so is through international co-operation. That recognition comes none too soon, for in the meantime, new actual or potential conflicts have arisen or spread, bringing suffering to many thousands of people directly involved and poisoning the relationships among many States. The knowledge that five nations are now in possession of nuclear weapons, and the realisation that several others are capable of developing them, make an agreement on disarmament, or at least on halting the spread of these weapons, more urgently needed than ever. And on the economic scene, the deteriorating position of the poorer countries in relation to that of the richer creates problems more formidable than before, and more deserving than ever of the effective attack which our improved international machinery for development is capable of mounting against them.

It seems clear, as the United Nations begins the third decade of its life, that great as are the dangers in the world which it serves, they are no greater than the opportunities open to us. These opportunities must be urgently seized by Governments, organisations and individuals alike, for in the making and building of peace every kind of positive effort is required.

## BOOKS AND PUBLICATIONS

**Democracy and Non-Violence: The Rôle of the Individual in World Crisis**, by Ralph T. Templin, with a foreword by A. J. Muste and introduction by James Farmer. An Extending Horizons book. Porter Sargent, Boston, 334 pp., \$4.00.

Dr. Templin, who spent years as a missionary in India, active in the Gandhian independence movement, and has later served as educator and civil rights leader in the United States and Puerto Rico, now urges the necessity of a world revolution to establish a new democratic world order. He attempts to show (1) why the new order will promote peace and freedom in ways which our present politico-economic structure makes impossible, (2) why it is desired by the majority of people everywhere, (3) why the revolution is critical, urgent and practical (4) why it must be democratic and non-violent, (5) why it must be initiated on a world scale, (6) why it is opposed to all centralised power controls, whether these be exerted by the state, capitalist groups, or labour unions, and (7) why it may have to by-pass or re-direct existing governments. Such a revolution, he maintains, is simply a necessary extension to the world community of the faith and commitment that were central in the American Revolution, though contrary to present foreign and domestic policies of the United States and other governments.

In Dr. Templin's view, democracy and non-violence are two inseparable aspects of one way of living. Democracy must be committed to its own method, peaceful persuasion. Therefore wherever we have tried to protect freedom or spread democracy abroad with military or economic force, often by supporting dictator governments, we have denied the essence of the democracy and freedom we claim to defend, have confused the issues at home and abroad, and continued to strengthen and intensify a system fundamentally outmoded and wrong for our day. This is a system based on national sovereignties under centralised controls which recognise no inclusive society or obligations that transcend our 'national interests'.

How does this concern democratic America? Dr. Templin notes that the United States has peace-time conscription, ever-extending political police, loyalty oaths, inquisition-type investigating bodies, and concentration camps in readiness. American military bases are now set up around the world to 'protect our national interests'. We support the United Nations when it serves our purposes, but disregard it when it does not, even as do other nations. We talk of world co-operation and reduction of armaments, but continue to accumulate nuclear weapons and equipment for germ warfare as 'defence' of 'free government by the

people'. We hope not to use it, but spend most of our national budget on military maintenance and increase, showing that our ultimate commitment is to violence or the threat of violence and compulsion, of course only as 'defence'.

A section on 'The Great Machine' discusses the ways in which our politico-economic structure, in which governments support and protect special privilege groups by taxation, subsidy, and force, has inevitably led to greater concentrations of power with successive clashes between economic groups, labour unions, and nations, with ultimate reliance on force. 'The idea that collectivity, coupled with the super-state of the present, could lead toward the realisation of democracy has been a serious mistake', says Dr. Templin. 'Instead it has everywhere led toward increasing regimentation and diminishing freedoms. . . . Totalitarianism is the end result of the super-state and its essential nature, competitive aggressiveness. . . . Centralised control over man is the many-headed monster which now stands astride the world.'

Dr. Templin feels that the democratic struggle cannot achieve its purpose until democracy has been extended to all peoples, and they have been given opportunity to take charge of their own destinies. But anti-communism is not equivalent to democracy, for the United States or Great Britain any more than it was for Nazi Germany. Democracy is not only government of and for the people, but *by* the people. Modern statism evades democracy, often in the name of planning, with attendant controls and directives which prevent the free flow of goods and services; attempts to fix prices and wages, imposes tariffs and taxes, distributes subsidies, and otherwise manipulates people in order to implement the 'plan' or fluctuating political policy.

In order to rescue the fading sense of individual initiative and responsibility, Dr. Templin calls for a fresh recognition of the individual conscience as the basis of both democracy and freedom. 'For purposes of military dominance', he remarks, 'it is claimed that within the enemy state democracy's way is to rise up and overthrow the state. This the people are urged to do. . . . for the statist, on whichever side of the cold war struggle, his state is "democracy"; but of course the enemy state is not democracy. The statist reserves the right of conscience for the enemy citizen, and he encourages the exercise of conscience [and revolt] only for the citizen of the enemy state. In his own state "democracy" is the regimented "collective conscience".'

For a mind schooled in the current concept that democracy is 'majority rule' it is difficult to grasp the Gandhian teaching, though, says Dr. Templin, the latter is basic to real democracy. This recog-

nises a hierarchy of principles, which may be stated as follows:

- (1) The law is above authority.
- (2) The people are above the law.
- (3) The individual conscience is above people in the mass.

Therefore conscience, a name for man's highest functioning, is democracy's final irreducible minimum, its only ground, its ultimate hope. If this citadel is battered down, democracy is lost. Individual initiative is therefore essential, but it must be non-violent. It is noteworthy that the present surge of conscience regarding human relations seems bent on taking the way of non-violence.

Dr. Templin reviews the achievements of a number of non-violent struggles, from Gandhian movements to the present civil rights activities in the United States. Success in this way has been great, but it requires the sustained courage to give continuous effort, the willingness to die but not to kill, to suffer if need be, but to transcend resentment. We are called to a redemptive way of living, in active service which must be 'harmless' and evocative. For this there is always opportunity and a rôle for the individual. The basic violence is the assumption of separateness from others; the heart of non-violence is the recognition of identity, and that we are 'members one of another'.

To embody the ideal in a world order requires practical concern with forms of government. The reader who takes this seriously will find many questions raised which have yet to be answered, whether through various national experiments, a revised United Nations, a world federal union, or through some quite different and flexible form of world government. Dr. Templin considers some of these, and principles which should be implemented in human relations, labour and economics. Perhaps the wisest use of such a book is not merely to examine it critically, but to let it examine us critically, and to consider where we need to deepen our own understanding. Each reader may well ask himself: 'What should I do next about all of this?'

ARTHUR P. MOOR

**Mysterious Phenomena of the Human Psyche**, by L. L. Vasiliev, translated by Sonia Volochiva (University Books: \$6). Reviewed by Clark Kinnaird.\*

The Russians are now second in space exploration, but Prof. Leonid Vasiliev's book is provocative evidence that they remain substantially ahead of the United States in competition that can be of far greater potential consequence to man: the observation, experimentation, control and exploitation of what are called extrasensory communications.

As was Alexis Carrel, the Rockefeller Institute of Medical Research's first Nobel Prizewinner in science, Professor Vasiliev is basically a biologist. The guiding light of the Brain Institute in Leningrad for two decades, he is now the head man of Soviet Union Parapsychological Laboratory.

In 1959, he wrote a venturesome pamphlet urging greater attention by his fellow scientists to findings of such experimenters in the U.S.A. as J. B. Rhine of Duke. He followed it in 1962 with the initial edition of the book now elaborated on the basis of his subsequent findings. Translated and published in English for the first time, it should be a revelation to those who may be sceptical or cynical about such documentations of clairvoyancy as are given in Ruth Montgomery's current bestseller account of Jeane Dixon, *A Gift of Prophecy*.

While J. B. Rhine is being left by the United States Government to do his work almost alone, the Soviet Government is giving official support to the researches of Vasiliev and his colleagues in dreams, hypnotism, autosuggestion, perception of objects, and events without mediation by any known sensory organ (clairvoyancy), telekinesis (transmission of muscular energy and its mechanical power over both animate and inanimate objects over a distance); telepathy (perception of some other person's psychic experiences without their transmission by means of speech or other sense organ).

Professor Vasiliev, who gives credit to the American forerunners of Rhine in parapsychology, echoes in effect Alexis Carrel's signal work, *Man the Unknown*, when he says, 'Despite the fact that parapsychological phenomena do not accord well with what is generally recognised in science, materialists should neither ignore nor reject *a priori* everything related to such phenomena. For if we reject patient experimental checking of these phenomena, we rearm the idealists, and thereby aid and abet them in deepening the roots of superstition'.

Carrel's plea has continued to go largely unheard in the United States. That Vasiliev's work is gaining constructive acceptance in Russia is indicated by his now official status, and the additions made to *Mysterious Phenomena of the Human Psyche* since the initial edition. In that he touched only lightly on the subject of 'brain radio'. The revised and expanded volume has two new chapters on this.

The Vasiliev volume is not a book to be ignored, or discounted. It heralds advances in research in Russia that the United States cannot permit to be made there alone in a world in which autosuggestion, telepathy, telekinesis and their like could indeed be decisive in a 'war of nerves'.

\* Reprinted from *Parade of Books*, copyright 1965, by King Features Syndicate, Inc.

## The Tide of Spiritual Life

IT will be found that through the practice of Raja Yoga (the Kingly Science of the Soul), and through assuming that point of directional control which is to be found by the man who centres his consciousness in the soul, the other forms of Yoga are unnecessary, for the greater Yoga automatically includes all the lesser in its results, though not in its practices. . . .

The East has preserved rules for us since time immemorial. Here and there orientals, with a few Western adepts, have availed themselves of these rules and have submitted to the discipline of this exacting science. Thus has been preserved for the race the continuity of the Secret Doctrine, of the Ageless Wisdom, and thus has been gathered together the personnel of the Hierarchy of our planet.

In the time of the Buddha and through the stimulation he produced there was a great gathering in of Arhats. These were men who had achieved liberation by self-initiated effort. This period, in our Aryan race, marked a climax for the East. Since then the tide of spiritual life has steadily flowed westward, and we may now look for a corresponding climax in the West, which will reach its zenith between the years 1965 and 2025. Towards this end the adepts of the East and of the West are unitedly working, for they follow always the Law. Thus comes the day of opportunity.

from *The Light of The Soul*, pp. ix-x.